

# The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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**CHRIST'S MISSION**  
EVANGELICAL—NON-SECTARIAN.

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# The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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## EDITORIAL NOTES

"We will come in unto him and make our abode with him."  
—John 14: 23.

This promise is wonderful and it admits of but one interpretation. It affirms without any ambiguity and points to a fact that conveys comfort to the most perplexed soul. It is for us to realize that we deal here with a promise which reveals the attitude of God toward the soul, as well as the nature of God in His love toward us. It is for us to accept Him at His word, or to reject Him. It is for us to ask ourselves whether our faith in Him, as the Almighty, loving Father, the Truthful and Faithful One, is a fixed idea within us for which and in which we live, or whether it is a mere conception of what ought to be.

In order to know how we stand in our spiritual life, with regard to this important matter, we can find no more fitting instruction than that given by the great spiritual teacher, Molinos, the Spanish victim of the Jesuits, who spared no means of persecuting him, from the most base calumnies to torture itself. Molinos, in his "Spiritual Guide," says, commenting upon this text: "Thou art to know that thy soul is the centre, habitation and kingdom of God; that, therefore, to the end the sovereign King may sit on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void and peaceable; clean from guilt and defects; quiet from fears; void of affections, desires and thoughts, and peaceable in temptations and tribulations.

"Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God, and with a right and pure intention thou art to work, pray, obey and suffer, without being in the least moved, whatever it pleases the Lord to send unto thee. Because it is certain that for the good of thy soul,

and for thy spiritual profit, He will suffer the envious enemy to trouble that City of Rest, and throne of Peace, with temptation, suggestions and tribulations, and by the means of creatures, with painful troubles and grievous persecutions.

"Be constant and cheer up thine heart in whatsoever disquiet these tribulations may bring to thee. Enter within it, that thou mayest overcome it, for therein is the divine fortress which defends, protects and fights for thee. If a man hath a safe fortress he is not disquieted though his enemies pursue him, because by retreating within it these are disappointed and overcome. The strong castle that will make thee triumph over all thine enemies, visible and invisible, and over all their snares and tribulations, is within thine own soul, because in it resides the Divine Aid and Sovereign Succor.

"Retreat within it and all will be quite secure, peaceable and calm.

"It ought to be thy chief and continual exercise to pacify that throne of thy heart, that the Supreme King may rest therein.

"The way to pacify it will be to enter into thyself by means of internal recollection: All thy protection is to be prayer, and a living recollection in the Divine Presence.

"When thou seest thyself more sharply assaulted, retreat into that region of peace, where thou wilt find the fortress.

"When thou art more faint-hearted, betake thyself to this refuge of prayer, the only armor for overcoming the enemy and mitigating tribulation. Thou oughtest not to be at a distance from it in a storm, to the end that thou mayest, like another Noah, experience tranquility, security and serenity, and to the end thy will may be resigned, devout, peaceful and courageous.

"Finally, be not afflicted nor discouraged to see thyself faint-hearted; He returns to quiet thee, that still He may stir thee; because this Divine Lord will be alone with thee, to rest in thy soul, and form therein a rich throne of peace: that within thine own heart, by means of internal recollection, and with His heavenly grace, thou mayest look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressure, vigor in despondency, courage in fear, resistance in temptation, peace in war and quiet in tribulation."

Our readers will agree with us that the above instructions are

wonderfully helpful, in that they reveal why we are so often lacking in spiritual power, and so frequently overcome by tribulation. If we paid more attention to spiritual things, we should know more of the will of the Father and take more delight in communion with Him. May the Lord help us to realize that we are too solicitous for the things of this world and too little concerned with the things that pertain to the Kingdom of God, too much after the flesh and too little after the spirit; and yet only one thing is truly needful—to attune our souls and our whole lives into harmony with the Author of our being and the Redeemer of our souls, that we may gain that large vision of His eternal purpose for His children, which shall enable us to do our part in accomplishing His will upon earth, even as it is perfectly done in Heaven.

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### **Christ's Mission Services**

In spite of the difficulties through which we have passed during the last few months and which have been responsible for the delay in issuing our magazine, the activities of our Mission in spiritual things have not diminished.

We have been supporting an Italian mission, in charge of the ex-priest, G. Azzarelli, also the ex-monk, John Hadj, who has been busy during the Summer months teaching in a school for Syrians and helping in the work of the Syrian mission in Brooklyn.

Evangelistic services have been held in Christ's Mission every week, and we have been ministering every Sunday morning to a little congregation who are too poor to support a pastor.

We have had many and interesting interviews with earnest inquiring Catholics, also with ex-priests, some of whom have been sincere and honest, and others just the reverse. If our experiences in Christ's Mission should be recorded for publication they would read like a most absorbing novel, in many instances truly dramatic. But we thank God that our ministry is not in vain, for while there are some who come for the express purpose of tempting or trapping us, there are many who come with a troubled heart and clouded mind, and who go away with new light and hope, and a new vision of the love of God.

## BISHOP BURT'S LECTURES

We would direct our readers' careful attention to the lectures by Bishop Burt, published in our August number and the present issue. We endorse them fully, as every one of his statements is supported by the best authorities in the Roman theology of to-day.

These lectures are so forceful and timely that we have not hesitated to give them to our readers in full. They have been the means of opening the eyes of many in Buffalo, where they were delivered, and we wish to do all in our power to extend their influence.

We see that many priests have attacked and contradicted Bishop Burt, but we would remark here for his consolation, as well as for the enlightenment of our readers, that ninety-five per cent. of the more intelligent priests who know the doctrines of the Church do not know their application.

The unintelligent priests who form the great majority and who, where they most abound, go by the name of "priests of the mass and the pot," do not know any more about their Church and her doctrines than the *Padre* who, being asked to settle a dispute between two peasants of his country parish as to whether the pipes in the church organ were hollow or solid, answered, "Take care, friends, the Council of Trent has forbidden that laymen should discuss anything pertaining to the Church." "Well, Father, what is this Council of *Trento*?" they asked. The poor padre who knew as little about geography as he did about organs—or Church councils—answered confidently, "Oh, that means the *thirtieth council*, of course; the only thing is that those Italians don't know how to speak correctly, so they say *Trento*, instead of *treinta* (thirty)!"

But, strange to say, these unintelligent priests are used as "watch dogs" by the Jesuits, who egg them on to make a fearful noise whenever the Church encounters any opposition. "Ignorance is daring," to quote a Spanish proverb, and being ignorant and lacking in regard for truth, they are willing to go to any length in defense of the Church. If any intelligent Catholic should take exception to their "barkings" the Jesuits cast off all responsibility by answering, "Oh, they are nothing but ignorant priests!"

**THE PAPACY AND POPULAR EDUCATION**

A LECTURE DELIVERED BY BISHOP BURT IN ELMWOOD HALL,  
BUFFALO, N. Y., JUNE 13, 1915.

We wish first of all this afternoon to thank the authorities for the use of this hall, the press for their generous and fair treatment, the committee having charge of the arrangements and all you good friends for your manifest sympathy and co-operation.

Personally I have had considerable satisfaction in the thought that some Americans, at least, are waking up to their privileges and responsibilities, and that we may still discuss questions in the open.

Those who came expecting to hear the results of a muck-rake campaign of course have been disappointed. I have not brought before you the immoralities of the priests, the seductive influences of the confessional, nor the cruelties of the convent life. I might have done so, but I have kept strictly to the realm of great determining principles. The tragedies are but the results of these fundamental teachings of the Romish Church.

I must repeat what I have said again and again, that I have no question with the individual Roman Catholic as to his religious convictions and his personal relationship to God. Of course, there are good, loyal men and women among Catholics, but they are such in spite of the system and as a result of many concurring causes. Sometimes they remain where they are because they are victims of the system.

Cornelius was virtuous, generous and devout, though a pagan. But we all believe that he was a much better man after he became a genuine Christian and had a personal knowledge of his relationship to God through faith in Christ.

I hope that sometime I may have the privilege of speaking to you concerning some of the teachings of the Roman Catholic Church, as, for example, the mass, purgatory, indulgences, inquisition, confession and the like. For the present I have thought it wise to confine myself strictly to the subjects we have discussed.

A most intimate connection exists between our prosperity as a nation, the future hope of all our free institutions, and the underlying principles and methods of our public undenominational education.

What does Romanism assert as its purpose on this most vital subject?

"Anathemas on those who say that methods and principles with which the ancient scholastic doctors taught theology do not conform to the necessities of our times and the progress of science." By this the pope condemns all modern scholars of all churches and nations. Who studies the sciences to-day according to the scholastic methods of the middle ages? Yet this declaration of Pius IX. was in perfect accord with the ideas of Pius X. and with those of Leo XIII., who actually proposed that the Roman Catholic University at Washington should teach philosophy in no other way than according to the methods of Thomas Aquinas.

"Anathemas on those who declare that the best form of society requires that the popular schools, which are open to the children of all classes, should be free from the authority, influence and interference of the Church, and subject only to civil authority."

"Anathemas on all those who say that the entire government of the public schools in which are instructed the youth of the State, should and ought to be by the civil authority, and so governed that no other authority shall be recognized in the discipline of the schools, regulation of the studies, fixing of the grades and selection and approval of the teachers."

How could the pope be more explicit or emphatic?

"Anathemas on those who say that Catholics may approve a system of education which is disconnected from the Catholic faith and from the authority of the Roman Church."

Friends, there is no need that we should misunderstand this language which has been fully endorsed by Leo XIII., Pius X. and the actual pontiff. Why wonder, then, that every cardinal, bishop, priest, monk, nun and every devout member of the Romish Church seeks by every means to overthrow or undermine our public schools? The awful maledictions of the Church rest upon every one of them if they do not do all in their power to destroy popular education.

Some years ago there came to these shores from abroad a flaming Jesuit orator, who, in an interview with a prominent citizen, said that the thing which was troubling him most seri-



ously about America was the school question. "Your public school is inadequate for Catholics and they are going to leave it. Suppose that the Church should send out an authoritative command for all Catholics to establish schools in every parish and support them and send all Catholic children to them? It can be done by the utterance of a word sharp as the click of a trigger. The command will be obeyed. What will be the result? A fight. A million or two of voting, tax-paying citizens in war against the Government."

That command was sent forth from the third Plenary Council of Baltimore in 1884, and as far as possible has been faithfully obeyed.

The attitude of the Romish Church to our public schools has been, is and always will be one of persistent and uncompromising hostility. They know and we know what would happen if Roman Catholic children were allowed to mingle freely with other children during all the years of their school life.

Romanism lives and prospers under the shade of ignorance. The moment one begins to question, wishes to know for himself, examines, reasons and discusses, then he ceases to be a loyal Catholic. Popular education free from clerical influence means death to Romanism. There is no more striking illustration of this than in this republic. When men become intelligent in the broadest sense and look into the eyes of their fellow men and touch hands with them they must break away to some extent from Roman autocracy. They simply will not be commanded by priests. Hence the intense activity of Rome in erecting parochial schools and in her efforts to acquire a dominating influence over our public schools. Rome is bitterly opposed to all means or methods of popular education. Here is the opinion of Italians. In one of my wanderings through rural Italy I passed through the town of "Mercato Saraceno." My attention was attracted to some large placards posted on the walls in the market place. On these placards in large type were the following expressions:

1. "If our schools should fall again into the hands of the priests they would suffocate forever the sentiment of free thought in our children.

2. "The priests represent the negation of Christ."

3. "The priests are the enemies of all progress."

These placards were not put there by fanatical Methodists, but by liberal Italians.

General Grant in his great speech before the army of the Tennessee in 1876 said: "Encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that any child in this land may get a common school education unmixed with atheistic, pagan or sectarian teachings." Also when President he wrote in his message to Congress recommending the passage of an amendment to the national constitution embodying the above-mentioned ideas.

President Garfield in his acceptance July 12, 1880, said: "Next in importance to freedom and justice is popular education, without which neither freedom nor justice can permanently be maintained. It would be unjust to our people and dangerous to our institutions to apply any portion of the revenue of the nation or of the State to the support of sectarian schools. The separation of the Church and State in everything relating to taxation should be absolute." Thus these wise patriots and statesmen anticipating the very danger which we are now confronting, urged these measures. The Republican party at that time dared to say that this ought to be the policy of the nation. Why does it not say so frankly to-day? What is the matter? The Romish hierarchy has succeeded in persuading both the Republican and Democratic parties that they hold the key to the situation. Fifteen per cent. of the population dictating terms to the rest of the nation. Must this continue?

Some of the leaders of the Romish Church in this country have been very bold in their assertions. Listen to a few of them. "We must take part in the elections, move in a solid mass in every State against the party pledged to sustain the integrity of the public schools."—Cardinal McClosky.

"I frankly confess that the Catholics stand before the country as the enemies of the public schools."—Satolli.

"They who send their children to the public school cannot expect the mercy of God. They should not expect the sacraments of the Church in their dying moments."—Walker.

"An imperfect and vicious system of education which undermines the religion of the young."—Gibbons.

A Roman Catholic Mayor of a New England city is reported to have said: "I hope that the time is not far distant when all schools will be parochial and the public school will be dispensed with."

"It will be a glorious day in this country when under the laws the school system shall be shivered in pieces."—Catholic Telegram.

How wonderfully this chorus echoes the sentiments of the popes!

The Romanists place our public school system among the great evils of our day—a danger to be avoided by all Catholics. Listen to the "Catholic Monitor": "The big question in the Catholic household at present is not politics, not books, nor dress, nor baseball. It is, where will our boys and girls go to school this year? The answer is plain and simple. To Catholic schools. No Catholic will lay up for himself a store of shame and sorrow for a day to come when his children will cry out to him perhaps on the nether shore beyond recall, 'You could have saved me when my eternal fate rested in your hands! Now I am lost forever because of your neglect, your thoughtlessness, your pride.' God help the parent who must listen to such a curse. To-day he can forestall it by answering the big question with the one and only answer, the Catholic school."

I wonder if we will awake in time to avert the peril? Here is the greatest menace to our glorious Republic; here is the poisoning spring of our national life.

Our school system is seemingly so strongly entrenched that many Americans feel more secure in regard to it than in regard to almost anything else in America, but some of our great men looking into the future have uttered words of warning, and have called our attention to the lessons of history and to the sad examples in so-called Roman Catholic countries, where certainly popular education has not been a brilliant success.

If in France and Italy during recent years there has been marvellous progress in education, it is in spite of the strenuous efforts on the part of the papacy and its priests to crush every rising aspiration.

When Cardinal Farley not long since at the dedication of one of their schools spoke of Catholic education as patriotic,

efficient and moral, and at the same time denounced the Methodists, an Italian paper of New York said: "Imagine, papal education patriotic! We who come from Italy know what kind of patriotism the papists teach. Clerical education moral! Do not let the people of the United States know, Cardinal, who have educated those who will fill their prisons and poor-houses."

An illustration of how the papacy curtails the knowledge and stunts the intellectual development of the people is her practical prohibition of the reading of the Bible by the people. I say practical prohibition because every commissioner is accompanied by so many and such rigid restrictions that though the Bible is given with one hand it is withdrawn with the other. An Italian friend once said to me that "the papacy's permission to read the Bible was like the moon in the well."

The Council of Trent sanctioned the reading of the Scriptures but only after a license in writing had been obtained from the proper authorities, and even the regular clergy must have the consent of their bishops. I have known many fully ordained priests in Italy who have never owned a copy of the Bible.

Here are two modern illustrations of how the Romish Church gives the Bible with one hand and takes it back with the other. The Gospels were translated and published in Paris by Henri Lassere in 1886. He did this to satisfy the craving of the people for the Word of Life. The book came out with the imprimatur of the Archbishop of Paris and with a letter from Pope Leo XIII. Its immediate circulation and sale was phenomenal. In twelve months it had gone through as many editions. Then like a bolt from a clear sky the infallible pope suddenly condemned the book, its author and his own letter, ordered its instant suppression and by a decree placed it on the Index. Do you wonder that France became infidel? The other instance took place under my own eyes—the publication of the Gospel and Acts of the Apostles by the Society of St. Jerome. It came from the press with a great flourish of trumpets, and many Protestants concluded that at last the Church was in favor of the circulation of the Bible. We in Italy were not deceived. We knew it would only be "the moon in the well." This had a great sale also. The British and Foreign Bible Society and other

societies helped in its circulation, for, after all, notwithstanding its obscure notes, it contained the Word of Life. Pope Pius X., who had sanctioned and approved the St. Jerome Society and its publications, now, like his infallible predecessor, Leo XIII., reversed his decision, dissolved the St. Jerome Society and handed the whole plant over to the Jesuits.

Notwithstanding all the lessons from the past and from other nations, and notwithstanding Rome's present arrogant claims which she presses everywhere and every time she is in power, there are still many who are saying, "Why be alarmed? The Roman Catholic Church is no menace to this country." Fifty years ago in New York, Boston, St. Louis, Chicago, Buffalo and other large cities the American ancestors of the "no-danger" people of to-day were saying the same things, and as a demonstration of their charity, benevolence and toleration they helped the Romanists to build their churches and institutions. The reins of government were then in the hands of loyal Americans. What a change! To-day these cities are governed by papal politicians, and our schools are being too largely controlled by the enemies of popular education. You say no danger when teachers are under orders of a foreign potentate? No danger when millions of dollars every year are paid out for sectarian purposes? We shall pay dearly some day for our inexcusable indifference.

Dr. Washington Gladden, who recently expressed his fears that a religious prejudice was being stirred up in America, is evidently getting to a new view-point. He asks, "Are our children in their school days forever to be separated into unsympathetic and unfriendly groups, suspicious of each other, never singing the national songs together, never feeling the thrill of common emotion as the great days of old are recalled and the great deeds are recited? Nations whose traditions are feudal and whose social system rests on caste, may be content to have their youthful populations separated by such lines of division; but it is hard to understand how it can be tolerated in a democracy like ours."

Yet this is exactly the situation. A kindergarten teacher who recently succeeded a Roman Catholic teacher said that when she took charge the children had never been taught to sing

"America." Now they can sing it, though they represent various nationalities—Germans, Poles, Italians and Hungarians.

What is the result of all this casuistry and segregation on the character and life of the victims? Examine them as to what they know about our history or our great men; scan the registry of our prisons and houses of detention; visit our juvenile courts and quiz the judges about the derelicts who are brought before them. A friend of mine in Rochester seeing a number of boys coming out of a parochial school said, "Boys, what day is it to-morrow?" They could not tell him. A few blocks farther on he saw another group of boys coming out of a public school, and he said, "Boys, what day is to-morrow?" They replied, "Hurrah for Abraham Lincoln!" It was the anniversary of Lincoln's birthday on the morrow. Two boys, about fourteen or fifteen years of age, from parochial schools, brought before a juvenile judge, were asked if they knew anything about the pictures on the walls. "No, sir." They were large pictures of Washington and Lincoln. Right here in Buffalo a young man married a lady who had been brought up in a parochial school, and she confessed that she never knew there had been a Civil War in this country. Did she know anything about our history? Of course, she was not to blame.

It has been difficult for me to ascertain the exact number of children attending parochial schools in this city. I would judge that perhaps there are from 35,000 to 40,000. According to the Roman Catholics there are 1,500,000 such children in these United States. One million and a half in training for future citizenship ignorant of our history and shut off from the current of our national life. One need not be a prophet to foresee the consequences upon the destiny of our land. It is certainly time to awake from our indifference on this all-important subject.

The first duty of every nation is to provide for the education of its future citizens. No self-respecting nation can tolerate, even under the name of charity, that which tends to undermine its foundations, nor can it permit its youth to drink at what your great Bishop Coxe called "poison springs."

Of course we can understand that the parochial school system is the logical expression of the desire of the Romish Church to educate her children, and we must not forget that the pope

claims all baptized as under his jurisdiction, even those baptized by Protestants.

Bernard Vaughan said not long since in London, "Catholics demand that their children should have provided for them Catholic schools in which the Catholic religion must be taught during school hours by Catholic teachers. Nothing less than this will satisfy." This is their aim and ultimate purpose, an institution independent of State authority, just what the pope has demanded.

The educational department of our State has very little or no jurisdiction over these parochial schools, yet from these come our future citizens. We have recently taken a step in the right direction here in New York. The Legislature has passed and the Governor has signed the bill for compulsory vaccination of all pupils, even in private schools. Let us at least compel them to observe the health laws in the State.

Our safety in America depends upon the maintenance of our public schools, free from all sectarian influence. We should cut off every ecclesiastical hand that shall attempt to get money out of the national, State or city treasury. We must not rest until there shall be a fixed grade for all schools, State examinations for all teachers, and State inspection of all schools and institutions. I was reading the report of an investigation recently printed that young girls were made to stand at a washtub from 5 a. m. until noon; that the institution was really a sweatshop, and that two hours a day only were given for instruction, and that of a most deficient character. If all this is allowed to be done in the name of religion, why should we expect anything better from selfish corporations? The Church of Jesus Christ ought to set our moral ideals in all departments of life.

Popular education is an attempt to teach the people something about the universe in which they live. This universe is as full of God as the sunbeam is full of light. Every child is a joint heir to the intellectual treasures and moral forces of the universe, and it is the business of the State through education to put the key of these treasures into the hand of every candidate for future citizenship.

I would rather see our public schools secularized than Romanized. A school may be without definite religious teaching and

yet not be irreligious. It does not follow that a book on geometry, because not religious, is therefore immoral.

If we are to have good American citizens who will uphold and maintain the fundamental principles of our American institutions we must have citizens who, as children, have been educated according to American ideals and in an American atmosphere in order that they may understand, respect and revere the genius of American liberty. That this may be accomplished we must maintain our most American institution, the free and non-sectarian public school. This should be the particular care of all the people, but especially of the mothers in our land. This school house where our future citizens can be educated according to the ideals of the Republic and by teachers whose first allegiance is to the Republic, is the key to our American institutions. Control the school and we control the destiny of the nation. A dual system of education in a democracy is a political blunder. No conception of citizenship which is divided against itself can be regarded as a source of strength. The American school-house is certainly the very last place in which to emphasize racial or religious differences.

Parochial schools are not under the control of the people. The teachers and text-books are not chosen by representatives of the people, but are chosen by men who are appointed by a foreign potentate. Think of our young Americans being brought up under the impression that priest-gowns, altars and ceremonies of the Romish Church are necessary parts of an American education! The purpose of the parochial schools first and last is to produce devotees to the Roman hierarchy, which has certainly not made a brilliant record in the world on the line of popular education. Hear what Victor Hugo said in relation to an effort of the priests to get control of the schools of France: "Ah, we know you! We know the clerical party; it is an old party. This is the party which has found for the truth those two marvelous supporters, error and ignorance. This forbids science and genius to go beyond the missal and wishes to cloister thought in dogma. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prinelli to be scourged for hav-



ing said that the stars would not fall, which put Campanella seven times to torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world a heresy. For a long time you have tried to put a gag upon the human intellect; you wish to be masters of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deducted, inspired, imagined, invented by genius, the treasures of civilization, the inheritance of generations, the common patrimony of knowledge you reject." "There is a Book—a Book which is from one end to another an emanation from above, a Book which contains all human wisdom illuminated by all divine wisdom, a Book which the veneration of the people call the Book — the Bible! Well, your censure has reached even that. Popes have proscribed the Bible! How astonishing to wise spirits! how overpowering to simple hearts to see the fingers of Rome upon the Book or God. And you claim the liberty of teaching. Stop! Be sincere! Let us understand the liberty which you claim. It is the liberty of not teaching.

"You wish us to give you the people to instruct. Very well, let us see your pupils. What have you done for Italy? What have you done for Spain? For centuries you have kept at your school these two great nations, illustrious among the illustrious. What have you done for them? These are your masterpieces. This fire which we call Italy has been extinguished. This colossus which we call Spain has been undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop, you have just come from Rome! I congratulate you, you have had fine success there. You come from gagging the Roman people, and now you wish to gag the French people. Take care! France is a lion and is still alive."

How marvelously recent events have justified the utterance! France is now free. Italy has had enough of it and is rapidly pushing to the front. After gagging the intellect and sucking

the life-blood from the other nations, shall Rome now gag us? Her power in the old world has been broken. France, Italy, Portugal and Spain have repudiated her. And notwithstanding all the show and glamor of the Eucharistic Congress at Vienna, Austria, the Vatican's last support in Europe, is on the brink of ruin. If therefore Romanism would remain a power in the world it must win out here. America, the birth-place of liberty, where men's hearts are supposed to beat in unison with Him who taught the brotherhood of man, is to be and is now the ground upon which the papacy, in league with the Jesuits, intends to fight for future power and glory. No other land offers the slightest chance for Roman supremacy. But here there is virgin soil and immense resources. Multitudes of the people are ignorant of the past opportunities as of the present and indifferent as to the future. Thank God some have been awakened, and we should cry aloud to all who are yet asleep. The war has already begun and is being waged, especially against our public school system. The papacy clearly sees that with the present undenominational school system Romanism as it now exists can have no permanent place in the United States. Popular intelligence is our guarantee for stability and permanence. Hence the order to build in every parish a parochial school, and where this cannot be done to seize, through political influence, the public schools, which in several places has been actually done, to our shame and confusion. Where Rome has a free hand she throttles schools. Where a dominant sentiment under non-Romanist rule calls for schools she seeks to control the policy she is powerless to prevent. Militant Romanists have already accomplished so much that they are predicting that in another twenty-five years the Roman Catholic Church may prevail over all other confessions combined, and may make of the United States, according to a dream that is no longer visionary, the first Catholic nation of the world. Do we want a Roman Catholic America? If not, then we must be prepared to meet the challenge at once.

Every loyal American citizen owes it to himself, his family, his country and his God to rise up and oppose this inroad upon our free institutions. Whence came our idea of a free Republic for the people and by the people; separation of Church and State; compulsory education of all classes; equality of all before the

law, taxes voted by those who pay, and the like? Certainly not from the pope, and do we think for a moment that he wishes to maintain them? Adam Smith once wrote: "The Romish Church is the most formidable combination ever made against the authority and security of civil government, as well as against the liberty, reason and happiness of mankind."

Dr. Brownson, himself a Catholic, described the Roman Catholics of this country as "a foreign colony, aliens to the republic, a people without any knowledge of our history or sympathy with our ideas, enemies to our schools, living in short outside of American life and in bondage to a foreign potentate." Some years ago there were signs that the more intelligent would assert their independence, declaring: "That as citizens and in the domain of politics we are under neither allegiance nor obedience to any authority but the Constitution and the laws. If American citizens who are also Roman Catholics would stand by such a resolution, as they certainly ought, Rome's days would be numbered in this land."

### Can a Jesuit Be a Good Citizen?

The Jesuits in England have gone so far as to offer their services as chaplains in the army; but we would warn the English people to beware of them.

The Jesuits have never had any good intentions toward England. They have hated England politically, and we shall try to prove it.

But can they love any other country, or be loyal to any government? We say, No! The Jesuit has no love for country, relatives or friends. We quote from the "*Imago primi sæculi Societate Jesu*," published with the imprimatur of their general, Vitelleschi:

"The members of the society are dispersed in every corner of the world and divided into as many nations and kingdoms as the earth has limits: division, however, marked only by distance of places, not of sentiments; by the differences of languages, not of affection; by the semblance of faces, not of manners. In that family the Latin thinks as the Greek, the Portuguese as the Brazilian, the Hibernian as the Sumatran, the Spaniard as the French, the English as the Flemish; and among so many different geniuses, no controversy, no contention, nothing which gives you a hint to perceive that they are more than one. Their birthplace offers them no motive of personal interest. Same aim, same conduct, same vow which, like a conjugal knot, has tied them together. At the least sign, one man turns and returns the entire society and shapes the revolution of so large a body. It is easy to move, but difficult to shake."

**LETTER TO CARDINAL GIBBONS**

XLII.

Dear Cardinal:

Many years ago I heard that you owed your position to the Jesuits, and that your book, the "*Faith of our Fathers*," was published in your name only as a rebuke to *Americanism*, a movement which, as you know, gave the Church much concern, and which was condemned by Leo XIII. My acquaintance with you as a man constantly before the public eye in this country, has convinced me that the statement must be true. Everything you do or say bears the mark of the Sons of Loyola, and shows that your mind has become imbued with their slippery casuistry. That is why I have indicated in one of my former letters that you are the man who can best be used by the Jesuits in introducing their new policy for America, as their tool for curbing the Knights of Columbus and bringing them under Jesuitical control.

Your book is a model of Jesuitical slyness, and it was not so much because your qualities recommended you for the cardinalate, as because your being made cardinal in reward for writing the book would help give it a universal circulation, that you were honored with the red hat. Had it been known that the book was written, or at least "inspired" by the Jesuits, the supporters of *Americanism* might have succeeded in drowning it in oblivion, or might have made use of it to fortify their position, by combating it. But coming from an American bishop gave it an entirely different aspect, and when its author reached the exalted eminence of the cardinalate his authority might not be lightly questioned.

In the introduction to your book are some statements too remarkable to be passed over in silence. You say: "The Church has only one creed"; "the Church teaches the same creed all over the world"; "most of the doctrinal books which I read were originally published in Europe"; "the Church has no secrets," etc.

Well, Cardinal, you ought to be very thankful that the Church allows and teaches "mental reservation"; were it not for that, those statements of yours might be called "*lies!*"

Of course the Church teaches one creed! I have been using the Apostles' Creed ever since I can remember; and I cannot

express how astonished I was when I was a child to hear an Andalusian gypsy say that "he knew *part* of the creed—yes, but when he got to the *by-paths* of Pontius Pilate, he always went astray!" How a grown man and a Catholic could fail to know the whole creed by heart was beyond my comprehension. Of course, looking at it in that way, we agree that the Church does teach one creed all over the world. But we deny that she has *only* one, or that she teaches only what is contained in it. You do not explain why in the mass the Apostles' Creed is not once used, but the priest must use instead the Nicene Creed in Latin; or why some religious orders have the obligation imposed upon them by the Church of repeating the Athanasian Creed in the choir such and such days of the year.

Here I wish to emphasize, Cardinal, what I have already said more than once, that our contention is not against the doctrines of your Church, as contained in her creed, or creeds. Speaking for myself, I can assure you that if your Church would eliminate a few doctrines which, by the way, are not found in the creed, such as transubstantiation, the confessional, purgatory, the adoration of saints and the Virgin, etc., I could be happy in your Church on doctrinal grounds. Even the doctrine of infallibility I might be able to admit, as it was in the first centuries—that is to say, not the infallibility of a pope but of the true believers in council. Our contention is with church policy and politics. And in this connection dare you say that the Church has no secrets, neither two sets of doctrines?

Why, Cardinal, your whole life in your relation as a prelate to your superiors is a secret to your own confrères. At your consecration as bishop, you took the following oath: "I will be faithful and obedient to St. Peter, the apostle, and to the holy Roman Church and to our Lord, Pope N., and to his successors canonically entering. I will neither advise, consent nor do anything that they may lose life or member, or that their person may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. *The counsel with which they shall intrust me by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice,*" etc. Is not that a formal promise to keep secret everything that is prejudicial to the pope and hierarchy? Did

you notice that there is not one clause in your oath as bishop or cardinal in which you promise to tell the truth to the people commended to your spiritual direction? But, if we summarize the oath, we see that its real object is to *conceal* the truth.

Now, your theology teaches that a bishop, under pain of mortal sin, must acquire perfection. Either bishops and cardinals are not what the Church teaches, or the popes are crazy to oblige perfect men to take such an oath. To require an oath like this could only seem justifiable in dealing with a rascal. Would you tell your people why the pope is obliged to take such precautions? I wish you would, but you dare not. Is not that a secret?

You say that the same doctrinal books used by the Church in Europe are also in use here. Many of the same authors, yes—but looking over the catalog of Benziger Brothers, publishers for the Church, we see, for example, this title: "Cases of Conscience for English-speaking Countries," by Rev. Thomas Slater, S. J. Does not that look as though a standard of morals had to be adopted for this country different from that observed by the Church in other countries? Again we see the *Compendium Juris Canonici, ad usum Cleri et Seminarium hujus Regionis accommodatum*, and the same for religious orders in *America*. Does not that show that the canon law for one place is not the same as that for another? Then there is the book of liturgy according to the Roman rite, *cum Appendice de Jure Ecclesiastico Particulari in America*.

All the same authors, yes—but changed, adapted, "accommodated" to suit the time and place. Can they be properly called the same books? Can you deny that things are allowed here, which in Spain would be considered a sin? Would you dare to tell the American people to worship Buddha? Of course not, yet you know, I suppose, that Buddha was worshipped in the churches of the Jesuits in India.

Are these facts generally known? You cannot affirm that they are. And are there not thousands of others, known only to the very few in high places in the hierarchy? You cannot deny it. I think I can safely state that there is no society which can claim greater secrecy than your Church.

You, yourself, are a victim of secrecy. You do not know what happens inside a convent any more than the most insig-

nificant layman. I dare say that one of the "penitents" who frequent the confessional of a convent knows more than you do about it, because she can be the confidante of one of the fathers, who would be willing to communicate to her in secret what he would never allow you to know.

St. Bonaventure, cardinal and doctor of the Church, in his admonitions to his order, gives very explicit rules to prevent bishops and priests from learning the secrets of the order. *Clerici inimici nostri*, the clerics are our enemies, or, as our own rules interpreted it, "Treat the clerics with as little confidence as if they were your worst enemies." Every monastic order has its secrets, and as a proof of this, no priest or bishop has the faculty to absolve a monk from "reserved" sins. So it is no use for a monk who has committed sin against morality, for instance, to go outside of the convent to confess it. No one can absolve him but his superior, and one or two fathers upon whom the superior confers special faculties. Rather a blow to the sacredness of revelations made in the confessional! Evidently it is thought best to guard against the secrets of the "religious" life becoming known, even to a confessor outside the convent.

Even from the pope there are secrets. As far as we know, only the Jesuits are forbidden to appeal to the pope. In all the other orders, any individual is supposed to have the right of appealing directly to the head of the Church, and there is an excommunication for the superior who intercepts a correspondence with the pope. But is this actually so, in practise? I can assure you that the general of the Capuchin Order interfered with such correspondence for many years. He gave an order that all letters to the pope must be sent through him. He could open any letter he pleased, and if it was not agreeable to him to send it, he would throw it into the waste-basket. Some of the Capuchin fathers were able at last, through the general of the Dominicans, to communicate with the pope and inform him of this state of affairs, and at their request he renewed the excommunication. The general then called all the superiors of convents to his assistance and wrote a lengthy exposition of the reasons why such an excommunication should be annulled. My signature, as superior, was also affixed to this document, which was sent to Rome. After a hard struggle the general succeeded in gaining two points:

First, that in all appeals to Rome, the one making the appeal shall be obliged to communicate his object to the two counsellors of the convent and to submit to their advice; second, that the pope shall submit such letters to the general before decision of the matters contained in them, and that no decision shall be valid unless passed through the counsellors and the general of the order. As the counsellors of a convent are named by the guardian, and can be deposed only by him, needless to say, there is never any reason for complaining to the pope. The authorities of the order are quite able to solve every problem. In this way, though the excommunication referred to still stands as a supposed safeguard for the rights of the individual, in its application it is no more than a dead document, and the pope is really as ignorant as any other mortal concerning the condition of the poor monk.

I have still in my possession the correspondence I once held with the apostolic visitor of my order. Two things are very prominent in his letters. First, he repeatedly recommends great caution in keeping secrets; and second, he seeks to impress upon my mind the utter untrustworthiness of the monks. He wished me to be particularly careful with bishops and secular priests, and not to allow any of my subordinates to have the slightest intimacy with them. I soon discovered that my advisor was by no means free from the vices of which he accused others, but evidently he was considered good enough to be made a cardinal later. He would have given anything to get back the letters he wrote me, and more than once, through an impulse of Quixotic chivalry, I have been on the point of returning the package to him. I am glad I did not do so, as probably, were it not for this, I should have suffered the same treatment as many others who have had the courage to leave your Church. I should be sorry to have to make use of these letters, and shall only do so if compelled.

From the above the reader may judge of the veracity of your book. We may also mention in this connection the *Motu Proprio* of the pope condemning with major excommunication every one who shall bring to the civil courts any priest or cleric. This has a twofold object—secrecy as to the misdeeds of the clergy, and supremacy of the Church over the State.

But even if we should see open-mindedness everywhere else,



the mere fact that the Church has in her bosom the order of the Jesuits, is a proof positive that she does have secrets. The Society of Jesus could not exist were it not for its secrecy.

We have seen how cunningly it works to snare its candidates, who in many cases had never even thought it possible that they could one day solicit admission to the order. But the training the Jesuits give these candidates, once they have entrapped them, is an even greater marvel of sagacity, and I embrace this opportunity of informing my readers as to their methods.

When the candidate is admitted to the novitiate, he is under the immediate obedience of the master of novices. The quarters of the novices are separated by a locked door from the rest of the house. Should a novice leave the order within the first two years he would know nothing of any other rooms or apartments of the house, except the Church and the refectory. During his novitiate he has nothing to do but kill his will and put himself entirely in the hands of his superiors, "for the greater glory of God." The master, in turn, has nothing to do but study the novices. He is with them all the time, and is required to report accurately and in detail concerning them to the superior and counsellors, who according to his report give the master of novices the most minute instructions as to what to do with each individual under his care. The results are again reported and new instructions given. In no case can the master of novices act on his own initiative. If the novice proves to be acceptable after finishing his course in the novitiate, which does not consist, as some may suppose, of a course of studies, but simply of "spiritual exercises," interspersed with manual labor, he is allowed to make his profession. The general then assigns him the place where he must go to continue his training. From the record submitted to him by the superior, the general knows what to expect of him in the future and what post he is best fitted for. For instance, he may be destined to teach, and is sent where he can best receive the training necessary to teach certain branches, and nothing else. All-round culture is not the requirement, but specialization. The object is to make "*tools*" of the members, not independent agents. In the same way, if a novice shows oratorical talent, he is trained as a preacher, and if he is fitted for use in the confessional, he is specially instructed for the solving of such delicate problems as

may present themselves in the exercise of this office. In all things and at all times the one object is made prominent—"the greater glory of God"—which, being interpreted according to the Jesuits, means "the advancement in power and prestige of the Company of Jesus." Above all, not a single member is allowed to act upon his own initiative; each member must obey to the letter every order of his superior and report all his actions to him, the superior in turn reporting everything in minute detail to the general. This is the secret of the strength and far-reaching influence of the organization. It is an error to believe that the student forms part in a social way of the community of which he is a member. The Jesuit finds himself isolated, only living according to the will of his superior. He cannot speak with any of his companions without permission, and on no account can he enter any one else's room. Writing to former companions, who have been removed to other houses, is also strictly forbidden, as well as all communication with the outside world, except under the strict limitations necessary for the fulfilment of some special task.

The Jesuit does not even know the constitution of his order. He reads only such parts of it as are permitted in the house where he is living. Since the scandal produced by the revelations of Father La Valette in Paris, such precautions have been taken that no individual is allowed to know more of the constitutions than what is necessary for the fulfilment of his charge, and he can have no copy of any part of the constitutions in his possession except one made in his own handwriting, so that if he should leave the order and take the copy with him it would be easy to prove that it was merely the work of his own imagination, or that his memory had played him false. The provincial and those fitted for other special charges are the only ones who really know the constitutions. But perhaps the words of a prelate will add force to my statements. Archbishop Palafox, a victim of the Jesuits, wrote to Innocent X., in 1649, the following:

"A Franciscan novice for instance, can see and become acquainted with everything he has need to know, should he later on become general of the Seraphic Order. But the Jesuits alone shroud themselves intentionally in a darkness which the laity are completely forbidden to penetrate, and the veil is not even uplifted to many of their members. There are among them a

large number who have taken merely three vows, but not the fourth, and who are in consequence not at all, or at any rate not properly, instructed regarding the true principles, institutions and liberties of the order. This secret, on the other hand, is entrusted, as is known to His Holiness, to only a small number, and whatever is especially important is known only to the superiors and the general. Besides, their form of government is not regulated according to the rules of the Catholic Church, but is carried on according to certain secret principles, only known to the chiefs, the motives being concealed from many of the subordinates, without reasons ever being given them, or even the circumstance investigated. In short, the Order of Jesus forms quite a peculiar institution, which is conducted neither according to the customary regulations of the Church, nor according to the usual laws of reason, and it may, therefore, be well considered that its secret operations do not at all correspond to the words of Jesus: 'I am the Light of the World.' "

Although the above quotation is sufficient to support our statements, we wish to add that even the popes have been, and are being, deceived by the Jesuits. Let us consider the subject of their constitutions. The documents they were obliged to exhibit by the government of France are astoundingly perverse, but do you believe these are actually the regulations which govern the order? If you do, you are mistaken. Loyola never wanted to make any constitution; his idea was that none of his subordinates should know at one hour what he would be required to do the next. It was on account of pressure brought to bear by the cardinals that the pope, after some years, obliged Loyola to write out a constitution, declaring that without one the order would not have the apostolic approval, but would be tolerated only temporarily. Then Loyola set himself to work on his constitutions. Each time they were presented the cardinals made additions or erased at their pleasure. But at last he succeeded in having the order approved "perpetually," and, what is more astonishing, with the clause that "the general, by himself, or with the consent of his counsellors, shall have the power to add to, take away from or interpret such constitutions, without the consent of the Church." This put the general in a position of absolute supremacy and practically annuls the constitu-

tion. The pope himself made the mistake of adding that no pope nor bishop should thenceforth interfere with the Jesuits. Their abolition by Clement XIII. came about because he wanted to modify the constitutions in order to correct abuses, and Father Ricci answered, "No pope has authority to meddle with our constitutions. Let them be as they are, or abolish the order. We shall go, but we shall go as Jesuits, for no power on earth can suppress an order which bears the apostolic approval, *in perpetuo*."

Later on another pope, in order to protect himself, prescribed a Fourth Vow, the vow of absolute adherence and obedience to the pope. Several of the most learned men of the Church worked over the wording of it, so as to meet every possibility for the application of casuistry. But they could not outwit the Jesuits. Do you know, Cardinal, how they deceive the pope even to-day? By *deferring* the Fourth Vow!

According to the approved constitutions, no one can be admitted to full membership in the Company of Jesus save by order and consent of the general. You will be surprised to learn that among all the thousands of Jesuits in the United States, there are only an exceedingly small number subject to the pope, or, in other words, Jesuits in full. A man may be a Jesuit all his life, he may even be a famous preacher, a confessor or teacher, and yet leave the order without knowing anything about it beyond his own limited sphere. He made his profession, as all members of any monastic order do, and repeated it every two years, yet, canonically, he is not a Jesuit, because he has not made the Fourth Vow, which would subject him to the authority of the pope. Why is this? The general and certain authorities of the order, although under the vow, have some exemptions from it. But if the general should allow this vow to be made indiscriminately, his authority might conflict with that of the pope. He would have to deal with subordinates, subjected by vow to another's authority. To avoid this, he does not allow full membership to any but those he needs to occupy some position which practically exempts them from the vow. So the superior general of the Jesuits commands an army in no way bound to the pope, and, what is more, the general of the Jesuits has the power to receive a man excommunicated by the pope, annulling the excom-

munication and giving him a good standing in the order, though not full membership.

When the general considers a Jesuit fitted to make the Fourth Vow, though he may have been rendering valuable services for years past, he is obliged to pass a second novitiate, which is incomparably more rigorous than the first. Why he must do so, no canonist can explain; neither is there any document available even to the pope which explains the nature of the exercises to which he is subjected.

I remember once asking Father B., to whom we have often referred in these letters, what he supposed a father, grown old in the order, would have still to learn that would require an ordeal lasting from seventy days, in some cases, to three years in others. He shrugged his shoulders and said, "Oh, that is a very serious step—to make a vow of obedience to the pope! They must have to study long and deeply as to how they can make the vow, *and still give the pope the slip!*" So this is the climax of Jesuitical aims, to appear to obey, and yet go their own way.

And still you say, Cardinal, "There are no secrets in the Roman Church!" I might almost be persuaded to believe *you* were a Jesuit, for truly you have proved yourself an apt pupil!

MANUEL FERRANDO.

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We earnestly appeal to our friends to come to our assistance at once. Our activities for next year depend on the help that we can count on from those interested in our cause. We shall be glad to receive some encouragement in the way of a donation.

## **COLONEL LABRADOR, A MODERN VICTIM OF ROMISH TYRANNY IN SPAIN**

Colonel Labrador, from the time of his entry into the Naval College, previous to becoming an artillery officer, experienced persecution on account of his Protestant faith, he being a member of the Presbyterian Church. The first occasion was the Feast of Santa Barbara, the patron saint of the artillery. Two of the professors knowing his evangelical views, asked him if he would attend the religious service in honor of that saint, thus placing him in the position in which he had either to confess or deny his faith. As "a good soldier of Jesus Christ" he bravely witnessed for Him, respectfully declining to attend the service. From that time a hot and persistent persecution was carried on against him. In his extremity he meditated making an application to retire from the college. One of the above-named professors hearing of his intention, and wishing to thwart it, did his utmost to provoke him in conversation in order to make him fail in respect, but happily could only obtain firm, but deferential replies. The object was to have been able to accuse him of insubordination, which would have resulted in his being expelled.

Failing in his project, a council, presided over by the principal, the two professors forming part of the tribunal, was called, and decided on the expulsion of Señor Labrador. The Government, however, disapproved of the decision, so it could not be carried out. But meantime, while the case was pending, the youthful martyr was a prisoner in his house, not being allowed to attend classes nor examinations, thus a year of his career was lost. Finally he resumed his studies, and obtained in due course a post of command. He still suffered persecution, but less intense owing to his position. Colonel Labrador's naval career has been a brilliant one. He gained the Cross of Beneficencia for having saved a drowning man at the risk of his life by throwing himself into the water heavily clothed. He also won a Red Cross for having distinguished himself in the Cuban war. But the most valuable of his decorations is the medal of Saint Hermenegildo, which is only conferred on officers who have observed a faultless career for thirty-five years. Space does not admit of

the relation of other interesting facts which proved him to be possessed of exceptional ability, courage and fidelity in his profession and services for his country, while maintaining an unswerving Christian testimony.

Some months ago the Colonel was called upon to attend a Mass of the Holy Spirit previous to presiding at a court martial. He refused to do so, declaring himself to be a Protestant. Consequently he was arrested, and tried by court martial, in spite of his having previously stated to the authorities his inability to perform acts in violation of his conscience. The fiscal demanded a penalty of imprisonment for six years and reduction of pay for that period. Finally, Colonel Labrador was condemned to six months' imprisonment, with reduction of pay. Petitions for a free pardon for the colonel were sent to the King from the Spanish Anti-Clerical League, formed of the most influential members of the Liberal party. Also from the Spanish branch of The World's Evangelical Alliance, and from numerous representative individuals. With the exception of conservative papers the entire press strongly advocated the appeal. As Bishop Cabrera stated in his monthly magazine: "We may say that, with the exception of the Reactionary Party, all Spain appealed for a free pardon for Colonel Labrador." Protestants in Germany and other lands sent messages of protest and sympathy. In response to the above appeals the King has granted a free pardon to the brave colonel, for which all his friends rejoice. The case is being brought before the Cortes with the object of removing from the navy the Mass of the Holy Spirit in order to free non-Romanists from molestation.

But, although the spirit of tolerance and modern progress is quietly growing in Spain, the Jesuits are proving that their influence is still powerful not only among the ignorant masses, but also in official circles to such an extent that every time this case has been brought before the senate the bishops have succeeded in postponing it. The Mass of the Holy Spirit is still being said, and all officers are still obliged to attend it, or pass through the same sad experiences as Colonel Labrador.

We are informed through Bishop Cabrera's valuable paper, "La Luz" (The Light), that Colonel Labrador has moved his residence to Madrid, in order the better to work for the passage of the resolution abolishing the mass in question at the next ses-

sion of the Cortes. But we are afraid that the time is not yet ripe for such an advance in Spain. We must bear in mind the fact that such valiant champions of Spanish liberties as Bishop Cabrera and his followers have a great handicap in their fight against intolerance, as their sense of honor, sincerity and love of righteousness prevent them from having recourse to the unscrupulously cunning and deceitful methods employed by their opponents, the Jesuits.

While we congratulate our dear brother, Bishop Cabrera, and extend our sincere sympathy to Colonel Labrador in their noble fight against religious tyranny, we present this account as an object-lesson to our overconfident American citizens of the fact that when the Jesuitical seed once takes root in the soil of any land, it is an extremely difficult task to uproot it; and they may be sure that if their present indifference allows the noxious growth to get a good start in this country, their children will inherit as the fruit of their negligence the same evils Spain is now struggling against.

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### FORM OF BEQUEST

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York*

(Specify Here the Property)

*to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.*